3: Low G-5 (1844-1847) 1848
OC6 Iban OC6

plain, taking great care to keep them highly polished, 301
One would think that the necessary weight of so much brass would be an inconvenient and cumbrous burden, but habit, and the taste for finery, soon reconcile this people to the load, and having been inured to it from their earliest infancy, they do not feel it so much as strangers would necessarily do. Large rings of this wire also adorn the legs of the young men from immediately below the knee to the middle of the calf of the leg, and on their necks strings of the teeth of their enemies, and of bears, panthers, and other wild animals, are their favourite ornaments.

In peace, their head-dress is a handkerchief, or a piece 291
of the inner bark of a tree, dyed of a bright yellow, and is so disposed that its ends stand up from the forehead; their hair is cut in such a manner as to give to their 302
features the most savage-looking appearance, being shaved from that part of the head near the temples in an arched form, so that the ends of the two arches meet in the middle of the forehead in a fine point: the hair is cut short in front, but left long and flowing behind. In war, they wear jackets of a thicker texture, 714
which are also padded with cotton to such a thickness as to enable them to resist the blow from the point of a wooden spear. Their head-dress on these occasions is a kind of fillet, about two inches broad, made of red cloth ornamented with very small white cowrie shells, or beads, worked into different patterns; from these fillets rise feathers of different kinds of birds, but

3: Low G-5 (1844 1847) 1848
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the white tail feathers, each having a broad black band across it, of the rhinoceros hornbill, are preferred; they have no covering or protection for their thighs or legs, but leave them as on ordinary occasions; their parang, or large chopping knife, is suspended from their left sides, and another string supports on the opposite side the little basket which contains their sirih leaves, betel-nut, and lime, for chewing; these are placed in little cases of bamboo ornamented with brass or silver, and very much carved, but after a very rude manner. A similar bamboo case, and which is generally also carried in this little tambuk, or basket, contains their tinder, flint, and steel; a long knife is generally attached to it.

The women of these tribes are, like their husbands and brothers, short in stature, generally more stoutly made than the Malay women, and with well-developed figures; they are very much fairer than they, or even than the men of their own tribes: while young many of them would be thought very pretty, but soon, from their hard duties and other causes, they become stout and plain, and when old are frequently very ugly. When brought up amongst the Malays they continue much longer in their prime, and are generally thought prettier than the women of that nation: their hair, though naturally as good, from want of care and cultivation never attains such length and profusion amongst those who reside in their own villages, though in circumstances which give them time for the adorn-

3: Low G-5 (1844-1847) 1848
OC6 Iban OC6

ment of their persons it attains equal length and luxuriance.

They are, like the men, fond of ornaments of brass or silver, and display them liberally on their persons; their principal article of dress is the bedang, a very short petticoat of their own cotton fabric of a coarse texture, and dyed of various patterns, but always of a brown or black colour. This scanty garment reaches from the hips to the knees, and is sustained in its position by being tucked in and fastened by a belt of fine brass chain-work, with a clasp, which encircles it; amongst those tribes that are richer than others, silver chain is often substituted for brass, and amongst the poorer ones, split rattans, coloured, or black, are frequently used: above and round this belt, and the upper part of the bedang, are innumerable folds of chain of brass, silver, and rattans, and when the wealth of the individuals will admit of it, strings of small silver coins are employed.

Their necks and breasts usually support numbers of folds of the same materials, with the occasional addition of beads; but these they do not so much esteem as the Dyaks of the hills: their arms are adorned with bracelets of silver very neatly made, being formed of thin plates of a broad and convex shape, so that they stand out from the arm; they have the patterns stamped upon them from the inside, and wear them from the wrist up the arm to the elbow, eight or nine in number; they do not, like the women of

5: Roth E-4 (no date) 1892 OC6 Iban OC6

than the rest so as to hang loose on the hips. The series that encase the waist and the stomach fit close and are pinned together with brass wire; they are sometimes worn up to the nipples, but not every woman can afford to be at such great expense. 301

The *tinchien* is the body ornament of the Ulu Ai and Ngkari women. It is composed of some eight or ten parallel rows of large brass rings long enough to encircle the waist. They are strung on rattans and connected with one another by a network of cane inside. The ends of the band are furnished with a pair of vertical plates of the same metal, the outer edges of which are curled, the one inwardly, and the other outwardly, so as to catch one another, and effectively lock in the body. The rings (with the exception of every alternate one, which is an ordinary finger-ring), are long and broad, and rudely engraved a variety of patterns. These rings cost eight shillings a string, and a complete set of ten would cost five pounds.

The *selong* are dense coils of thick brass wire many fathoms in length, and of enormous weight, worn on the leg from the ankle joint to the thigh; they are not worn every day, as may readily be conceived.

The *gelang ghirieng* bracelet is not described.

Love of finery is inherent in the young of both sexes; the elderly are less fond of it and often dress very shabbily and save up their good clothes for their offspring. 291

The women sit with their legs straight out in front, and their petticoats tucked in between their thighs so as to expose nothing, but they expose their breasts. 516

The Sakarang girls are very fond of using an oil made from the *katioh* fruit, which has the scent of almonds; all their clothes are made from native cloth of native yarn, spun from cotton grown in the country. The inner bark of a tree called *ipoh* by the Dyaks and *tajam* by the Kyans, and which appears to be identical with the Upas tree of Java (*Antiaris toxicaria*), is used for clothing, and the young tree is grown for this purpose in Dyak gardens; the bark is not pulled off until a year after the tree has been felled. 302● 324 286 248

Hair dressing.—The women make no attempt to part their hair but push it over the forehead and gather it into a knot at the back of the head—a plain or fancy one as the occasion may warrant. They use no oil of their own manufacture, but all who are able to afford the luxury may obtain it from the Malays. The hair is not so long as it might be, and is frequently cut short during dangerous illness. The circumstances of their lives are not favourable to a luxuriant growth. They have in common with the men their full share of exposure to 302

5: Roth E-4 (no date) 1892 OC6 Iban OC6

302 all weathers, together with hard work out of doors as well as in
[301] doors. Flowers are worn in the hair as ornaments—red and green being the favourite colours.

The men dress their hair in a variety of ways. The genuine Ulu Ai fashion is to let the back hair grow long and flowing, and to keep the front either shaved or close cropped. The Ngkasi style is to shave in front and to keep the back hair close cropped, to shave again across the back of the head but to leave two parallel rows of hair and a tiny lock beneath them in the centre. The Kyan method of dressing the hair is, however, fast becoming the fashion among the dandies of all the tribes, *e.g.*, to permit the back hair to flow to its full length over the shoulders and to grow the front hair over the forehead long enough to form a Grecian fringe. When it is inconvenient to have the back hair streaming over the shoulders, they twist it and tuck it carefully into the turban.

Depilation.—The prejudice in favour of a smooth face is so strong that in the whole course of my experience I have never met with a single bearded or moustached Sea-Dyak, although it cannot but be manifest to a close observer that were they only so disposed they could produce a thicker crop than the Malay. This is evident especially in the case of old men and chronic invalids who by reason of age or infirmity have ceased to care much about their personal appearance and whose chins are rough in consequence with a bristly growth. The universal absence of hair upon the face, on the chest, and under the armpits would lead the superficial observer to infer that this is owing entirely to a natural deficiency, whereas it is due in great measure to systematic depilation. *Chunam*, or quick lime,
[823] is frequently rubbed into the skin so as to destroy the vitality
[413] of the follicles. The looking glass and tweezers are never out of the hands of the natives, and they devote every spare moment to the conscientious plucking out of stray hairs. It is likewise the fashion for both sexes to shave the eyebrows and pluck out the eyelashes. The growth upon the pubes in both sexes is often copious enough—some few Loweas object to even this, and either crop it close or remove it altogether. Female Dyaks eradicate the hair off the *labia pudenda*. I know a Malali at Kanowit who is bearded from ear to ear, and when he shaves, which is every now and then, his chin and cheeks are quite blue; he was a Mentuari of unmixed blood.

302 The Undups regard it as provocative of headache to throw
753 their refuse hair into the fire or into the water. It may be cast
426 on the ground or tossed to the winds; it is still better to bury it in the earth.

5: Roth E-4 (no date) 1892 OC6 Iban OC6

Tatuing prevails to a small extent among the Sea-Dyaks, but it is by no means universal among them. It is besides a custom of very recent introduction but is steadily gaining ground, though as yet it is confined to the male sex. I have seen a few women with small patterns on their breasts, but they were exceptions to the rule and were not regarded with favour. The marks or patterns are found more commonly on the arms, shoulders, and thighs; occasionally also on the forehead, throat-apple, chest, and ulna. The patterns are small, of a bright blue tint, and supposed to improve the appearance of the men. They have no other use or signification whatever being neither distinctive of race, family, rank, nor of individual. The pigment employed is a solution of soot (dammar-soot), which is rubbed into the skin after it has been punctured. Tatuing has not yet acquired the dignity of a profession. Few Dyaks are really able to puncture with skill, although many of them can trace designs; but as their own designs are poor imperfect imitations of the Kyans, they disfigure the skin rather than adorn it. They say they are able to eradicate the pattern by puncturing it over again with the acrid sap of a forest tree. The designs employed are not numerous although four are in common use. The practice is simple but requires practice like most things. The design is first carved on wood in relievo; it is then smeared with the sooty preparation and printed on the skin. The figure is then punctured in outline with a set of needles dipped in the ink (for such it is), and afterwards filled up in detail. More ink is poured on to the skin and allowed to dry into it. Rice is smeared over the inflamed surface to keep it cool; if this is not done, it is apt to gather and fester. The limb operated upon must be kept free from wet, and must not be scratched however much it may itch. The operator of course requires to be remunerated, but as he is not a professional he is satisfied with a moderate guerdon.

Among the Lugats there was a certain Aman Jerin who was partially but beautifully tatued in patterns of a bright blue tint.

Painting.—The men never paint their bodies, but the women after bathing often colour themselves from the waist upwards with turmeric to render themselves yellow and attractive. The result is far from agreeable to the eye of an European, but for this they care little so long as their efforts to please are appreciated by the men of their own race, which appears to be the case.

Scars.—The men do not make any use of raised cicatrices to ornament the body, but they are proud of scars nevertheless

5: Roth E-4 (no date) 1892 CC6 Iban OC6

304 and especially if they are regular and symmetrical. They are
[751] particularly proud of their vaccination marks if they show out well, and are equidistant apart. The women often prove the courage and endurance of the youngsters by placing a lighted ball of tinder on the arm, and letting it burn into the skin. The marks thus produced run along the forearm from the waist in a straight line, and are much valued by the young men as so many proofs of their power of endurance.

301 *Ear-holes.*—The rim of the ear is perforated from top to
304 bottom with sometimes as many as twenty holes to support the ear-rings commonly used by the men. The lobe of the ear is also pierced and enlarged to receive a pendant. These organs present a hideous appearance when the ornaments are laid aside, as they reveal in all their deformity the slits and sores, while to add to their uncomeliness the holes are plugged with
[513] bits of wood to keep them open. These ear-rings, especially the heavy shell ones, oblige a man to lie flat on his back when he is going to sleep, it being painful to rest on the sides of the face.

301 Kyans and others wear tiger cat teeth in the tips of their ears.
[171] The points of Dians (a native on the Rejang river) I observed turned upwards, which is not usual, and he said it was an old custom revived by a chief named Hang. The Uma Lesongs wear two such teeth in each ear, the upper one pointing upwards, the lower one downwards; those who are unable to procure the genuine article wear imitation ones carved out of horn or bone.

302 *Teeth filing and staining.*—The upper incisors of both sexes
304 are often filed into a single sharp point; a hole is bored through the centre of each and filled with brass. The enamel is scraped off with a rough stone, and the teeth are rubbed with leaves which stain them black. The lower incisors are ground down to half their natural size and blackened in the same fashion,
[149] but are neither pointed nor studded with metal. Caries is rare, and *the natives seldom suffer from tooth-ache. The teeth are* naturally beautifully white and regular, but it is the fashion to disfigure them in this manner as they approach the ages of puberty—boys do it when they begin to care to please the women. They dislike white teeth and consider them hideous. I once saw a Sakarang wearing over his natural teeth a thin brass plate (*lios*) cut to resemble a row of pointed teeth; this was worn over the upper incisors and hooked into the molars. I believe the boy picked up the notion from the Mentuaris or Malohs (Malaus), but I do not imagine it is common with his tribe as I never saw another with it either before or after.

304 *Circumcision.*—Circumcision is practised but it is not

7:Gomes M-5 (ca. 1890)1911 OC6 Iban OC6

291 this waist-cloth is woven by the Dyak women, and then the end that hangs down in front has an elaborate pattern woven into it. Their head-dress is either a bright-coloured headkerchief, or else a small cap of woven cane, in which feathers and other ornaments are often stuck. The *tikai buret*, or seat-mat, is made either of the skin of some animal or of cane matting. Its edges are decorated with red and white cloth, and with beads or buttons.

Besides these articles of apparel the men sometimes wear a sleeveless jacket, or *klambi*. These are often woven by [286] the Dyak women, either from yarn spun from cotton of their own growing or from imported yarn of a finer texture. More often in the present day they are made of cloth of European manufacture. The patterns of the Dyak-woven *klambi* are various, but those of a particular type can only be worn by men who have succeeded in securing a human head when on the warpath. The lower edge of this jacket is ornamented with beads, shells, and buttons, and bordered by a fringe.

291 301 In addition to the attire already mentioned, the men have sometimes a *dandong*, or shawl, which is thrown over the shoulders. The ornaments worn on the arms and legs are brass rings, which vary among the Dyaks of different districts. Armlets made from sea-shells are very ● 302 much in favour among some inland tribes. The young men generally wear their hair long, cut in a fringe in front, and either hanging down loose behind, or tucked into their caps.

304 Tattooing is practised by most of the Dyaks in a greater or less degree. It is confined to the male sex, who often have little patterns tattooed on the forehead, throat-apple, shoulders, or chest.

291 The dress of the women consists of a petticoat (*kain*),

7:Gomes M-5 (ca. 1890)1911 OC6 Iban OC6

291 drawn tightly round the waist and reaching to the knee, and in addition a *klambi*, or jacket, worn when out of doors. For ornaments the women wear finger-rings, 291 necklaces, earrings, and bracelets, and often a girdle 301 formed of silver coins, or of silver or brass chain. Round the stomach are wound long strips of coloured cane. Among some tribes a peculiar corset, called the *rawai*, is worn by the women. This is made of small brass rings strung closely together on hoops of rattan, which are connected with one another inside by a network of cane. A few of these hoops are made larger so as to hang loose over the hips. The series that encase the waist, stomach, and chest fit very close. This corset must be very uncomfortable, as the wearer can hardly bend the body at all, especially when it is worn right up to and covering the breasts, as it is done by some young women who can afford such extravagance.

302 The hair is worn long, and tied in a knot at the back of 142 the head. Some of the women have beautiful raven black hair of great length. Wavy or curly hair is seldom seen.

302 The teeth are often blackened, as black teeth are con- 386 sidered a sign of beauty. The blackening is done by taking a piece of old cocoanut-shell or of certain woods, and holding it over a hot fire until a black resinous juice exudes. This juice is collected, and while still warm the 304 teeth are coated with it. The front teeth are also frequently filed to a point, and this gives their face a curious dog-like appearance. Sometimes the teeth are filed concavely in front, or else the front teeth are filed down till almost level with the gums. Another curious way of treating the front teeth is to drill a hole in the middle of each tooth, and fix in it a brass stud. I was once present when this operation was in progress. The man lay down

7:Gomes M-5 (ca. 1890)1911 OC6 Iban OC6

302 to the eyes from dust and glare. But my remarks have made little impression on them. Among the Dyaks, as elsewhere, fashions die hard.

197 The Sea Dyak language is practically a dialect of Malay
192 which is spoken more or less over all Polynesia. It is not nearly so copious as other Malayan languages, but the Dyaks do not scruple to use Malay words in their conversation when necessary. The Dyak language is particularly weak in expressing abstract ideas. What the mind cannot grasp the tongue is not likely to express. I believe there is only one word—*rindu*—to express all the different varieties of love. On the other hand, the language is rich in words expressing the common actions of daily life. There are many words to express the different ways of carrying anything; one word for carrying in the hand, another for carrying on the back, and another for carrying on the shoulder.

There are several words in Dyak which resemble Malay words of the same meaning, the difference being that the Malay suffix *an* is changed into *ai*. Thus, the Malay word *makan* (to eat) becomes *makai* in Dyak, and *jalan* (to walk) becomes *jalai*. There are some words exactly the same in both languages, and these are for the most part simple substantives, such as *rumah* (house), *laki* (husband), *bini* (wife). Verbs, however, commonly differ, though expressing simple necessary actions. Thus, the Malay word for "to drink" is *minum*, the Dyak word is *ngirup*; the Malay for "to eat" is *makan*, and the Dyak *empa* as well as *makai*.

It is not surprising that there should be many words in Dyak not known to the Malays. Though derived from the same parent tongue, the Dyak language has developed independently by contact with other races.

7:Gomes M-5 (ca. 1890)1911 OC6 Iban OC6

A Dyak Lad

On his head he has a headkerchief which consists of a square piece of cloth tied in such a manner as to form a cap.

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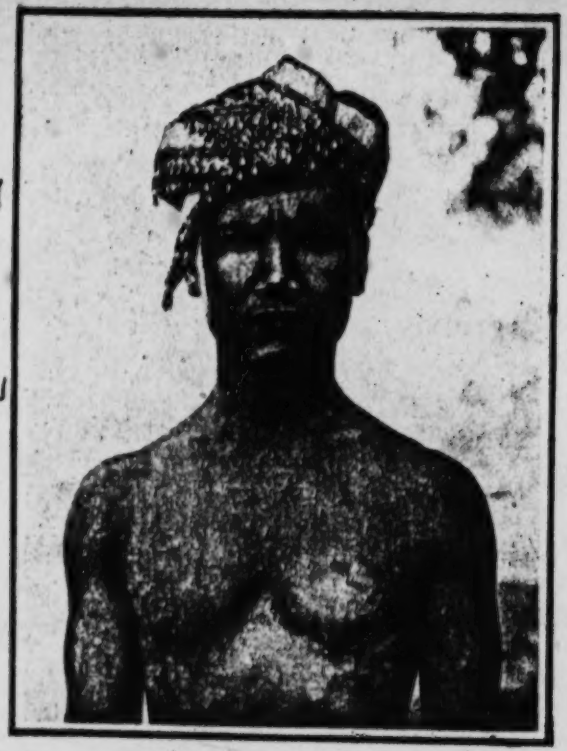

A Dyak Youth

He has on an elaborate headkerchief decorated with tassels and small pieces of silver or brass. These headkerchiefs are sometimes woven by the Dyaks themselves, or else they make the border of bright-coloured threads and sew it round a piece of red or blue imported cloth.

7:Gomes M-5 (ca. 1890)1911 OC6 Iban OC6

[Facing p. 128]

DYAK GIRL SPINNING

She is seated on a mat, in a characteristic attitude, and is making yarn out of the cotton, using a primitive spinning-wheel.

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7:Gomes M-5 (ca. 1890)1911 OC6 Iban OC6

585 292 of Dyak woven cloth which reaches to her knees. Along the bottom edge of this there are sewed several rows of tinsel and of silver coins, below which probably hang some rows of hawk-bells, which make a tinkling sound as she moves. Round her waist are several coils of brass or silver chain, and two or three belts made of dollars or other silver coins linked together.

From her hips upwards, as far as her armpits, she wears a corset formed by threading upon split cane a great number of small brass rings, arranged so closely together as completely to hide the cane. To this corset may be 585 fixed two or three bands of silver coins. Her armlets of 301 brass or silver extend as far up as her elbow. As many rings as she possesses are on her fingers, and she wears necklaces of small beads, worked in very beautiful patterns, and finished off with a tassel of beads, or else a large number of big silver or brass buttons strung together round her neck. Her ears are decorated with filigreed studs of silver gilt, with a setting of scarlet cloth behind the filigree work to show them off.

In her hair is a towering comb of silver filigree work, to which are attached a number of silver spangles, which [302] glitter with every movement of her head. She wears her hair in a knot into which are stuck a number of large brass hair-pins decorated with beads and little tags of red and [292] yellow and white cloth. She possesses a bright-coloured jacket of Dyak woven cloth; but she does not wear it; it is slung over her right shoulder.

585 292 After this detailed description of the bride's dress, it is disappointing to learn that the bridegroom takes no special pains to ornament his person. The men wear a great deal of finery when they attend a feast, or when they go out on the warpath, but on the occasion of his

17:Bedford D-5 (1958) 1959 OC6 Iban OC6
Rumah Bujak

Living as they do near the bazaar, contact with it has necessarily influenced the way of life of these people considerably. All the men have short hair and many of the women have waves. They wear a Malay type of dress or European clothes.

The majority of the people in the house profess Christianity. The majority of children in the house have for many years attended the mission school in Simnaggang. The majority of people in the house are able to read and write. Several members have attained a fairly high standard of education and are employed in Government Service.

* * *

To summarize the background briefly: Rumah Bujak is an average longhouse in the lower Batang Lupar as regards position, standard of construction and state of cleanliness. The people have attained a high level of prosperity on Sea Dayak standards. As a result their standard of living is way ahead of longhouses in many other areas of the Second Division.

DIETARY SURVEY

Method

As a sufficient proportion of the population of the house were able to write, each room was asked to keep a diary of everything they ate and drank at every meal for one week, starting on the 23rd March, 1958. At the end of this period the results were collected and the weight likely to be consumed by an average adult male was assigned to each food commodity. The estimate for rice was the most accurate since it is customary at this longhouse to measure the rice used for each meal in cigarette tins full. A portion of rice cooked for each meal is wasted but as this must be very variable no allowance was made for it; so that as rice forms usually a high proportion of the daily food intake (see below) the results will tend to err on the high side. An attempt was made to estimate the weight of other food commodities consumed without bias, so that errors would be mutually exclusive and not cumulative.

Having estimated the weight of each food commodity, its protein, fat, carbohydrate and calorie content was calculated from

484 Upon the return of a man from a trip offerings of thanksgiving
782 were made. In 1971, when Minggu anak Janti of Rumah Nyala returned on leave from the Commandos, a special service called niat ("Good Luck") was observed at Bukit Aup. Sacrifices were made and special food prepared to give thanks for the safe return of Minggu after months away from home.

181 Mobility among the Ibans is not limited to physical movement but
602 includes also the flexibility which marks their social organization and culture. We have discussed the relative ease of attachment to and detachment from the bilik-family, and how the very vagueness of the boundaries of the kin-group, kaban, permits inclusion of members of other ethnic groups as well as other Ibans. Ibans who marry members of other groups still are included in their natal kin-group and looked to for hospitality and other
[597] help by their kinsmen. In the problematic area of land tenure and the law which prohibits Chinese owning land in the Native Area, several pengulu have adopted Chinese men as grandsons, thereby legitimizing land holdings of the Chinese in the Native Area.

177 The adoption of values and styles of other ethnic groups also is
[183] related to the cultural mobility of the Ibans, and even in remote longhouses
[353] it is not uncommon to find walls plastered with pictures from the "Asia
[291] Magazine" or American west coast newspapers.[21] Iban young men and women
[302] are sensitive to new styles (Iban, stail), and many young men are natty dressers with long hair, low-slung flair trousers and even simulated leather

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[21] These are shipped in large quantities to local shopkeepers and used for wrapping purchases.

jackets, and girls with mini-skirts. I was surprised while in a barber's shop to spy in a mirror two young Iban males having their hair set in permanent waves (Iban, dikaran from "current"). Whereas a generation ago young men had their ears pierced, scores of men have had operations in hospitals in Kapit and Sibu to have the distended lobes removed. During the late 1950's, a popular style among many Ibans was to have the front teeth capped with gold as a display of wealth. Some went farther and had stones in the shapes of hearts and crosses set in the gold caps. This fad has given way in the past decade to glistening porcelain dentures.

The relative endurance of a style among the highly impressionable Iban young people and even some of their adults appears to be related to its acceptance among members of other ethnic groups. What may be acceptable in the rural longhouse may be open to ridicule in the pasar, where Ibans associate with other groups to whose opinions and criticisms they are most sensitive. For example, some men may wear the traditional loincloth (sirat) in the longhouse and while working in the rural area, but would not think of wearing it to town where only those from remote areas, unlearned in the ways of the pasar, would do so. Men continue to have their hair waved or let it grow long, wear flaired or skin-tight trousers, and pointed shoes because there is acceptance of such styles among other groups. Young women wear mini-skirts, the Malay sarong and kebaya and slacks in their conformity to stail. But distended ear lobes and stone-in-gold teeth have passed because they were unaccepted by other groups who on occasion made cutting remarks about the practices.

Makassar OG6
Mentawi OD9
Timor OF20

Malays AN5
Batak OD5
Land Dyak OC8
Iban OC6
Javanese OE5

Id 304 174 585 302 [237 cont.] haircutting, which sometimes is done as a symbol of submission. For this reason the married woman had a couple of teeth knocked out to show that she had become the property of her husband.

B MI 304 302 After the filing generally comes the necessary second step, the blackening of the teeth. For this a kind of varnish, called badja by the Malays and Bataks, is used, which can be obtained in various ways. The Malays of central Sumatra and of the Riouw-Lingga Archipelago make badja by burning a stick of karamunting wood or a piece of the hard shell of the coconut, and the fluid that drips out is caught in an iron spoon and mixed with various ingredients. In some areas of the Padang Highlands, badja is made by burning the same kind of wood under a coconut shell in which a hole has been made and above which an iron spoon is held. The smoke that reaches the spoon makes soot, which is mixed with oil and other ingredients. The Batak and the Dajak of the southeastern division of Borneo and of Sarawak obtain this dyestuff in about the same way.

B LD Ib 304 302

J 304 302 The Javanese go to work in a different way to color their teeth. They use the so-called bangon, a mouthwash of coconut water, into which is put a glowing piece of iron that is left in it for a few days. Sometimes they chew the rind of a pomegranate before applying the bangon. The Makassarese and Buginese use a similar method.

MK [304 302]

Mt T A 304 302 Some peoples do not blacken the teeth. It is not done, for example, among the Mentawei Islanders, the Timorese, or the Ambonese. All these peoples have a high regard for shiny white teeth.

J 304 302 We must say a few words about the blackening of the [238] teeth of the Javanese, which are filed at acute angles and in relief. It seems that the bangon colors the teeth only where enamel has been removed. In the case of relief-filing, the front surface of the teeth is treated in such a way that the enamel is not entirely removed; part of it remains, with the result that this part is gleaming white on a black background. Those who have their teeth treated this way are generally young men who in later years will have all the enamel removed so the teeth will be uniformly black.